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Notes.

WHITSUN.

The earliest known instance of the expression "Whitsun" is found under A.D. 1067, in that copy of the Saxon Chronicle which is printed from *MS. Cott. Tiberius*, B. iv. Mr. Earle has omitted to index the place, probably from technical reasons; but on page 205 of his edition may be read, "Hwitan Sunnan dæg. Ealdred, archbishop, hallowed Mathild to queen at Westminster on Hwitan Sunnan dæg" (Whitsunday). From this it is plain that we are not to look away from home for the origin of the word; but the question remains, is it Day of White Sun or White Sunday that is meant by the expression? *Hwitan* is the definite form of the adjective *hwit*, that is, it means The White; but it may grammatically be in concord with *sunnan*, a feminine word, or with *dæg*, a masculine word; the termination is occupied altogether with definiteness, and does not vary for gender. Popular grammars do not indulge us in remarks as to the appearance of an adjective in the definite form without article or pronoun; but the idiom has been brought into notice before now, and examples are not rare. Thus, in *Codex Diplomaticus*, 1337, *to Wulfweard the white* is Wulfweardæ Hwitan; 1302, *Brihtric the red* is Brihtric reada. In fact, a speculation opens itself, whether all cases except the plural genitive did not end in *-an*, and whether that *-an* be not an affix definitive, not requiring a foregoing article: such a conjecture would derive support from the suffix article of the Islandic, identical with the *En* of the MSS., the *Hinn* of the dictionaries and grammars, called "The Article."

"Sunnan dæg" is not exactly a compound—that is, as Sæternes dæg, *Saturns day*, is not a compound, but Saturday is; so Sunnan dæg, *suns day*, is not a compound proper, which would be Sunndæg, like Sunnstede. Hwitan, then, is capable of being taken either way—*albi solis dies*, or *albus solis dies*.

But from parochial accounts have been produced instances in which Whitsun Monday and Whitsun Tuesday take the places of our Whitmonday, Whittuesday. So in Heylin's *Edward VI.*, at pp. 75, 135, "Whitson Munday."

Here it is evident that white sun, *albi solis*, was in the mind of the speakers using this name: and an explanation I have seen in Roman Catholic books of Hours, that the numerous newly baptized wore white that day, has no place; the solution being already suspicious, since the newly baptized were for the most part infants, except in national or apostolical conversions. We must, therefore, consider whether we can find any festival of The White Sun to assist us in understanding the history of the word. Hartshorne, in *Salopia Antiqua*, p. 179, tells how a wake is annually held on Palm-Sunday on Pontesford hill under pretence of seeking for the Golden Arrow. Prebendary Scarth, in his *Aquæ Solis* (*so:* his marbles have Sulis), p. 45, says, on Palm Sunday people go upon the tops of hills at sunrise. In rural districts it is *de rigueur* amongst the young women that they appear on Whitsunday in bright summer dresses. It appears possible, therefore, that a heathen, but religious, custom prevailed in spring of asking for a white clear summer sun, and that Whitsun Day took its name from this observance. In the *Saga* (c. 115) of Saint Olaf, who overthrew heathendom in Norway, we are expressly told that it was the custom to hold a feast in autumn welcoming the winter, a second at mid-winter, and a third in summer. Since the feasts of the church are movable, a fluctuation between Palm Sunday and Whitsunday should prove no stumbling-stone to this explanation. In the Latin translation the words "ut æstati gratulentur" are not read in the Islandic, but are supplied from the words relating to winter; if they truly represent the heathen feeling, it was a welcoming the summer sun which was intended, not a prayer. C******.

DR. JOHNSON AT GWAENYNOG.

One of the loveliest rambles in the pleasant Vale of Clwyd is that from Denbigh to Gwaenynog.

This place is interesting not only as the ancient home of the Myddeltons, but from its association with Dr. Johnson. Going past the ruins of Denbigh Castle, along country lanes glowing with roses, the road lies beneath "the trees o'erarching green," between which we catch occasional glimpses of the blue sky, from whence the sunshine is pouring down. To left and right are long stretches of woodland inexpressibly refreshing to those more familiar with "endless lines of dreary streets, and the multitudes hurrying to and fro." Having walked above a mile, we come to a plain looking cottage, having over its door a slab bearing the following inscription:—

"Around this peaceful cot, this humble shed,
If health, if confidence, if virtue tread,
Though no proud column grace the gaudy door,
Where sculptured elegance parades it o'er;
Nor pomp without, nor pageantry within,
Nor splendid show, nor ornament is seen,
The swain shall look with pity on the great,
Nor barter quiet for a king's estate.—1768."

A little further, and not far from the banks of the Clwyd, is a monument, which is enclosed by railings, and consists of a tall Grecian urn surmounting a square pedestal. The inscription on one side sets forth that—

"This spot was often dignified by the presence of Samuel Johnson, LL.D., whose moral writings, exactly conformable to the precepts of Christianity, give ardour to virtue, and confidence to truth."

Johnson's monument is locally known as Bedd y Ci (*the grave of the dog*). The tradition is that the urn marks the place where a dog belonging to Dr. Johnson is buried; the cottage was his place of study; and the verses over its door "were composed by the learned lexicographer." This last statement also appears in some of the Guides. All this is very mythical. The only time when Johnson was at Gwaenynog was during his tour through North Wales in company with his hospitable friends the Thrales. He notes in his diary under date Aug. 29th, 1774, "We came to Mr. Myddelton's, of Gwaenynog, to the first place, as my mistress [Mrs. Thrale] observed, where we have been welcome." Mrs. Thrale seems to have expected a warmer reception from her relatives than she received. In another entry Dr. Johnson says, "We came to the house of Mr. Myddelton (on Monday), where we staid to September 6, and were very kindly entertained. *How we spent our time I am not very able to tell.* We saw the wood, which is diversified and romantic." Mrs. Thrale remarks on this cynical observation, "However this may have been, he was both happy and amused during his stay at Gwaenynog and Mr. Myddelton was flattered by the honour of his visit." When Mr. Myddelton proposed, in 1777, to erect the memorial near the banks of the rivulet, "where Johnson delighted to stand and recite verses," the honour was very little to the great man's taste. "Mr. Myddelton's erection of an urn," he wrote to Mrs. Thrale, "looks like an intention to bury me alive: I would as willingly see my friend, however benevolent and hospitable, quietly inurned. Let him think for the present of some more acceptable monument."

Considering that Johnson only arrived at Gwaenynog on the 29th of August, and left on the 6th of September, nine days in all, two of them broken by the arrival and departure, and one, the Sunday, partly spent in Denbigh, the notion of the monument seems rather a stretch of hero-worship, and the statement upon it, that the spot was "often" haunted by Johnson, requires a little qualification. The country people have innocently added their share to the story, until one unfamiliar with Johnson's biography might easily think he was resident for some time in this neighbourhood. The date attached to the verses shows that they are not Johnson's, and as an admirer of his poetry, I cannot regret that this is the case.

A painter in search of a subject might choose many less pleasing than that of the "mistress," Mr. Thrale, little Queeny, and Mr. Myddelton, listening to the sonorous recitation of Dr. Johnson, undisturbed save by the rippling river, and the summer breezes rustling through the green woodlands of Gwaenynog. WILLIAM E. A. AXON.

4, Victoria Terrace, Rusholme.

JOHN KEATS.

Some recent papers in "N. & Q.," in which Pope is represented as having been more of a sacrificer to Bacchus than I, for one, imagined, have recalled to recollection a similar charge against the glorious young author of *Endymion*. I would fain hope that there was as little ground for the one accusation as for the other. According to Dr. Samuel Johnson, Pope erred rather on the side of eating than of drinking:—

"He was too indulgent to his appetite: he loved meat highly seasoned and of strong taste; and at the intervals of the table, amused himself with biscuits and dry conserves. If he sat down to a variety of dishes, he would oppress his stomach with repletion: and though he seemed angry when a dram was offered him, did not forbear to drink it. . . . . When he had two guests in his house, he would set at supper a single pint upon the table; and having himself taken two small glasses, would retire, and say, 'Gentlemen, I leave you to your wine.'"

This does not look like the conduct of an habitually excessive drinker; and Dr. Johnson well says:—

"That he loved too well to eat, is certain; but that his sensuality shortened his life will not be hastily concluded, when it is remembered that a conformation so irregular lasted six and fifty years, notwithstanding such pertinacious diligence of study and meditation."

In *Cassell's Magazine* for Saturday, February 10, 1872, appeared an article called "The Tangling of the Skein," in which it is stated that Keats, the poet, undermined his constitution by drink, and

that he used to shake cayenne pepper down his throat as far as he could reach, to stimulate his appetite for wine, and to give a zest to his iced claret. This fact, the writer says, is derived from "excellent authority."

This statement was naturally annoying and painful to the surviving friends of the poet, among whom are the Cowden Clarkes, the Olliers, and that attached friend and affectionate attendant of his death-bed, Mr. Severn. None of them, with one exception, had ever heard of such an imputation on the young poet; and surprise was followed by mutual inquiries in various directions. Mr. Cowden Clarke alone seems to have known that it was but the revival of an old scandal. I will do the writer in *Cassell's Magazine* the justice to conclude that he was not a constant reader of the *Atlantic Monthly*. If he had been, I cannot conceive that he would have condescended to a repetition of the miserable story. "The authority," it appears, "is the late B. R. Haydon, the painter, who mentions the alleged fact in his Diary. Haydon was an old friend of Keats, and always professed a great regard for his memory; yet his testimony should be received with caution, for he was a man of an impulsive, ill-ordered mind, and was very likely to magnify a wild freak, committed, perhaps, on a single occasion, into a deliberate habit." The friend from whose letter I quote the above passage, adds:—

"Keats's tutor, and intimate as well as faithful friend, Mr. Charles Cowden Clarke—who knew the poet from his boyhood until he left England for Italy, where he shortly died, and who happily survives—gave the statement a most unqualified contradiction in an article entitled 'Recollections of Keats,' published in the *Atlantic Monthly* for January, 1861 (p. 97). Mr. Cowden Clarke has recently repeated this refutation in private letters, and his authoritative denial of Haydon's assertion ought to receive publicity. The author of *Endymion* died of simple consumption—a malady which was in the family."

Were it not for unnecessarily lengthening this note, I could give extracts from letters to myself from Mr. Cowden Clarke, full of generous indignation, all tending to prove the stupidity and falsehood of the charge. JOHN WATSON DALBY.

Richmond, S.W.

WILLIAM BROWN HOCKLEY, AND "PANDURANG HARI."

I was much interested on taking up the *Hour* of the 17th March, 1873, by finding a review of an anonymous work which had several years ago baffled my endeavours to ascertain its author's name. The reviewer quotes the following observations from the new edition by Sir H. Bartle E. Frere:—

"Of the author, Mr. Hockley, I have been able to learn little beyond the fact that he belonged to the Bombay Civil Service, and served under the Commissioners in the Deccan and in the Judge's Court at Broach. He fell under a cloud and left the service, and of his subsequent career I have been able to trace nothing."

The editor of the *Hour* then says that—

"We have ourselves made some enquiries, but have learned nothing additional, except that his full name was William Brown Hockley, which we would recommend the publishers to place upon the title-page,* and that he had returned to England in March, 1823, the date on which he ceased to belong to the Indian Civil Service."

Probably some of your readers here or in India may be able to help us with some information in the matter. The editor of the *Hour* supplies us with the christian names of Mr. Hockley, but unfortunately not with his authority. I have only the review, and therefore do not know whether Sir Bartle Frere quotes his authority for the name of the author being Hockley.

Whether the *Hour* is correct in its statement that *Pandurang Hàrì*, "after having its name registered in baptismal form at Stationers' Hall, was forthwith consigned to the limbo of oblivion," I am unable to say; at all events the author himself did not think so, for in the preface to *The Zenana* he says:—

"Returning to his native land, the author ventured to offer the public a sketch of Indian manners and habits in a former production, entitled *Pandurang Hari*. Gratified by the flattering reception that work has met with," &c.

A little before this, in the same work, he says:—

"The author of the following pages, shortly after his arrival in India, had the good fortune to be nominated to a civil appointment at an out station a considerable distance from the Presidency. Ere he could perform the duties required of him, to the satisfaction of his superiors, he found a thorough knowledge of the Persian and Hindustani languages indispensably necessary."

The author of *Pandurang Hàrì* wrote besides, *The Zenana*, 1827, *The English in India*, 1828, *The Vizier's Son; or, the Adventures of a Mogul*, 1831, and *The Memoirs of a Brahmin; or, the Fatal Jewels*, 1843.

No one of these works is anonymous; they are all pseudonymous; the chain is therefore complete; there can be no doubt that they are all by the same author. But I am not at all satisfied as to who is that author; for in the *London Catalogue of Books*, 1816–1851, which I have generally found to be correct, I find this entry "Memoirs of a Brahmin, by Capt. Ottley, 3 v. post 8vo." It is true that in the *English Catalogue* (1862) the author's name is not given under the entry of the "Memoirs," but this is compensated for by its being catalogued twice, once under "Ottley, Capt.," and again under "Memoirs," &c.

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* I hope the publishers will not comply with any such recommendation, which to me is an abomination. I like to have books as the authors leave them, and if an author does not think fit to put his name on the title, what right has a publisher to meddle in the matter?

The authority of the *London Catalogue* is so good that, until some better information is obtained, we must consider the authorship of *Pandurang Hàri* doubtful.

The following anecdote relative to this book is well worth quotation :—

"It is related of this work, that the officials of a library, having an eye chiefly to obtain more space, set aside 3,000 volumes as unnecessary. A special committee appointed to examine them first reduced the number to 100, and, on consideration, to three. This was an obscure three volume novel no one knew anything about, by an anonymous author, and named *Pandurang Hàri*, but it turned out to be a most accurate and vivid picture of Mahratta life, and was at once locked away amongst the rare books possessed by the Society to which the library belonged."

OLPHAR HAMST.

9, Henry Road, N.

[Neither Hockley nor Ottley is to be found in Allibone's *Dictionary of English and American Authors.*]

PENS: QUILL AND STEEL.

It is recorded of Dr. Warner, the theologian, that, aghast at the extravagance of a gentleman who invested the sum of six shillings capital in a whole hundred of quills all at once, he volunteered the statement that, although a voluminous writer, it had never cost him sixpence for the article in his life. The stationer marvelling at this, the doctor proceeded to declare that he wrote his *Ecclesiastical History*, folio, 2 vols., and his *Dissertation on the Book of Common Prayer*, a large folio,—both the first and the corrected copy,—all with one single pen; that it was an old one when he began, and was not worn out then that he had finished! This pen, we are assured, was begged from the economical scribe by a lady of rank, put into a gold case, and enshrined in her cabinet of curiosities.

Another author who proved the durability of the old quill pen was Philemon Holland, the Warwickshire schoolmaster and physician, who was wont to boast that he had performed his English version of Camden's *Britannia*, 1610, with one single pen, on which he wrote the following quatrain:—

"With one sole pen I wrote this book,
Made of a grey-goose quill;
A pen it was when it I took,
And a pen I leave it still."

Nevertheless, one would surmise that he must have worn down many a quill in the course of his multitudinous labours. He it was of whom it was said, when he came at last to translate the historian of the Cæsars:—

"Holland, with his translations so doth fill us,
He will not let Suetonius be Tranquillus."

Convenience and poetry are generally in indirect ratio; when the reed, whose conversion into the poet's pen had been so exquisitely sung by Menecrates, was supplanted by the goose-quill, the instrument lost in imagery and association what it gained in utility. Still there was something left; but by-and-by came on the *ferrea ætas*,—the goose-quill gave way, in its turn, to the metal of Mars,—and the familiar implement must seek in abstraction, or personification, a garb to render it fit associate for the creatures of fancy. Just forty years ago the struggle for supremacy between quill and steel was at its height; a passage referring to which occurs in one of the letters of the Rev. E. Smedley, editor of the *Encyclopædia Metropolitana*, under date of April 10, 1833, and seems worthy of being placed on record. Writing to his friend, H. Hawkins, he says:—

"If such goose-quills as Philemon Holland sang were still in being, I would never look for swans, but the present race of cacklers is quite as degenerate as that of men; and I do not think either one or the other now-a-days could successfully defend the Capitol. The process of nibbing and shaving is one which I always abominated, and for two years past I have taken refuge under the *Perrygian* pens. The one with which I now write has been in use daily, and all day long, for more than a fortnight, and I consider that it still owes me quite as much work as it has already furnished. Every packet contains nine pens, and on an average two out of that number fail to suit my hand, but the remaining seven are faithful servants, and their cost price is two shillings. If you adopt them, you must at the same time employ their own ink. I have made numerous converts; among them is Mrs. Smedley, who writes quite as much as myself, having transcribed all my Huguenot history for the press, amid a good deal of other similar employment. My sisters, however, are still heretics, and I consider myself to be very honest in telling you so, because Anna writes the best, perhaps the only good hand, in our family."—*Poems by the late Rev. Edward Smedley, A.M., with a Selection from his Correspondence, and a Memoir of his Life*, London, 1837, 8vo., p. 397.

Nine pens for two shillings brings a single one to nearly threepence, in exchange for which sum an entire gross of steel pens can now be obtained, each one probably better than any of those lauded by the worthy writer!

The letters from which I transcribe the foregoing extract are the production of an elegant scholar, a pious Christian, and an amiable man. Their playful grace gives no indication of the physical distress and the mental anxiety under which they were written; and they leave us in doubt which to admire most, the ability of their writer, or the resigned and contented spirit in which he met the apparent evils which fell to his lot.

WILLIAM BATES.

Birmingham.

AVELLANEDA'S QUIXOTE AND GASPAR SCIOPPIUS.—In an article in the *Athenæum* of May 3, Mr. Rawdon Brown has been at some pains to show, and the attempt is made for the first time, that the spurious second book of *Don Quixote*, which goes under the name of *Avellaneda*, was, in fact, written by Gaspar Scöppe, or, as he wrote the name himself during the last forty years of his life, Scioppius, of famous memory in grammatical, critical, his-

torical, and theological controversy. To superadd to his other literary titles that of novelist, as if we were to ascribe *Joseph Andrews* to Dr. Richard Bentley, I must confess appeared to me as extremely amusing. But before Mr. Rawdon Brown can even make out a *primâ facie* case, he must have some better evidence to give his theory colour or plausibility than of temporary residence at Madrid, or a pension from the Duke of Lerma. In which of all the hundred works in print which Scioppius published, and which Niceron has recorded (vol. xxxv.), or of those remaining still in manuscript in the Laurentian Library at Florence, —I have transcripts of them, and a goodly array they form,—is there the slightest approximation in style, manner, subject, or character of writing, to the peculiar vein of the author of the spurious second part of *Don Quixote?* Scioppius wrote in German and in Latin; but what proof is there that he was sufficiently conversant with Spanish to enable him to write a pretty long book in that language? Scioppius's satire was grim and ferocious,—"Ardet, instat, aperte jugulat": to cut up an adversary by writing a pleasant work of fiction was a mode of warfare which he would have looked upon with the supremest contempt. Indeed, for the lighter contemporary literature he had little toleration; and if he notices Barclay's *Argenis* or Strada's *Prolusions*, it is merely to point out the errors in the Latinity. But, so far from it being now left to us to add to the number of his works, Scioppius himself has taken good care to furnish us at different times with lists of all his productions, whether they appeared under his own name or under anonymous or pseudonymous titles. There are many of these in his printed works, and others compiled near the close of his life, and existing in manuscript; but in none of them, I will venture to say, is this second part of *Don Quixote*, or any composition of a similar kind, included.

Neither are we left in the dark as to the reasons which induced Scioppius to visit Madrid in 1614, or his occupations when he was there. In his very interesting, and yet unpublished *Philotheca Scioppiana*, which is, in fact, a detailed autobiography of this extraordinary man, he gives a particular account of his residence at Madrid at that period, in which Digby's attempt to assassinate him, which he blazoned forth in his *Legatus Latro*, is not forgotten; but not a word is said about Cervantes or *Don Quixote*, or any literary work done to order for the Duke of Lerma. His errand to Spain was not literary, but he went on a confidential diplomatic mission, the funds being supplied by the Pope and his German patrons.

With every respect, therefore, to Mr. Rawdon Brown, the author of the spurious second part of *Don Quixote*, if not found already by Spanish bibliographers, is yet to seek. As for Scioppius, I can only regret that no biography of him, worthy of the name, has yet appeared. Bayle, whose admirable Index hand leads us to so much that is curious in literature, has not forgotten him; but, unfortunately, Bayle, delightful skimmer as he is, never goes to the bottom of a subject; and the view which he has given us of the great scourge of scholars, kings, and Jesuits, "the staff of whose spear was like a weaver's beam," is in many respects an imperfect, and in others an erroneous one.

JAS. CROSSLEY.

Cavendish Place, Manchester.

EGHAM VILLANS OF CHERTSEY ABBEY, A.D. 1332-3.—At the end of the fine big folio Cartulary of Chertsey Abbey in the Record Office, is a list of the Abbey villans in the sixth year of Edward III. From this, as an old Eghamite, I have copied the names of the villans holding land at Egham, Surrey. Some of these villans' names are still in the parish, as Lane, Hunt, Smith, West, King, Langham, Osmond; as well as some of their masters' names, as Webb, Bartholomew, Browne, &c. (the second column contains the masters' names, I suppose). So, in the next parish of Thorpe, the Goring and the Wellbeloved of 1332-3 are still to be found. The William and Clement "att Wik" among the masters, must have lived at Egham Wick, on the borders of Windsor Park. It will be seen that the rents of the holdings vary from 16¾*d.*, Walter le Hunte's, to ¼*d.*, Roger att Hurst's. What is the meaning of m^o^, *modo*, here, where it is followed by an ablative case, I am not certain.

Egeham.

De Hugone le Kacche	m^o^ Johanne Tannere pro terre	I virgata xij*d.*
De Waltero in le lane	m^o^ Ricardo Web	vj*d.* ob.
De Waltero le hunte	m^o^ Attnete Exhurst	xvj*d.* ob. q^a^.
De Willelmo le Smyth	m^o^ Willelmo Att Wek I Radulfo Assheton	ix*d.*
De Matheo West	m^o^ Clemente Att Wik	ij*d.* ob.
De Henrico le Kyng	m^o^ Ricardo Heron	iij*d.* ob. q^a^.
De Roberto Aldewyne	m^o^ Ricardo Web nuper Ade Sowndis	x*d.* ob. q^a^.
De Johanne de langham	m^o^ Thoma Smyth	iiij*d.*
De Thoma Osmond	m^o^ Johanne Blakwan nuper Thome Hillere	ijs. iij*d.*
De Johanne Morecok	m^o^ Johanne Bartilmew	ijs.
De Willelmo Shorye	m^o^ Ricardo Herne	iij*d.* q^a^.
De Willelmo Att Asshe	m^o^ Thoma Browne	iiij*d.* ob.
De Roberto Bynorth	m^o^ Ricardo Pynnok	xv*d.* q^a^.
De Rogero att Hurst	m^o^ Rogero Pynnok	q^a^.

Summa villanorum de Egeham xijs. xj*d.* ob. q^a^.

F. J. FURNIVALL.

HODIERNAL ENGLISH.—*Chap. I.* The most important element in fashionable composition is an apt choice of words. Printed literature has a dignity of its own, far more elevated than familiar chat, or even oratorical display. It is, therefore, necessary to employ only such words and phrases as carry with them their own recommendation for sonorous diapason fullness. For example, all ex-

pressions such as Place, Middle, must give way to their grander equivalents. Very properly Mr. A., a distinguished zoologist, has publisht a volume of a thousand pages, in which Place always gives way to Locality. Writers desirous of maintaining the due position of literature will, therefore, say, "An event takes locality," though that may never have been yet adventured. A courageous man will speak of Portland Locality, even if street nomenclature may be held by some to be an exception. When your son and heir is looking for a collect, observe, "He cannot find his locality." Similarly, "I have opened at the centre of the book"; "We never get hot weather till after the centre of the year"; "Steer out in the centre of the river." Quietude is a form lately invented, and suggests improvements: "Cannot you be Quietudinous?" "These organ-grinders will not permit us to rest Quietudinous."

Chap. II. Language, as matters run now all the world over, has dispensed with endings and terminations as much as possible, and grammar relies on the order in which words are placed, or rather localized. But one use of books is to make people think, and to give boards of education a scientific system to be painfully learnt. Hence, as we often hear, "I never remember to have seen a Mulligong," and as the Admiralty speaks of the "Vanishing angle of stability" instead of the Angle of vanishing stability, so, for the sake of the reader, words may be interserted in abnormal positions. The following is a pattern piece of modern style, sanctioned by the board of trade, and drawn by an eminent authority:—

"Tickets once nipped at the barriers and passengers admitted to the platforms will have to be delivered up to the company in event of the holders subsequently retiring from the platforms without travelling and cannot be recognized for readmission."

In transcribing this I fear capitals have been neglected; it may be supposed that Barriers, Platforms, Company, with their big initials, are in use to express the magnificence of the directors.

Ex Angvlo.

Old Jewish Ceremonial in California.—"In the Mosaic law it is provided that if a man die having no children, his brother shall take the widow to wife. If he refuses, his sister-in-law shall 'come nigh unto him in the presence of the elders, and put his shoe from off his foot, and spit out before him, and shall come and say: Thus shall be done unto the man that will not build up his brother's house.' There are Jews who maintain that the ceremony must be performed, a marriage by a widow so circumstanced not being lawful until after a refusal by the deceased husband's brother. A case of this kind recently occurred in Oakland, Cal. Rebecca Gottman's husband died and left her childless and poor. She wanted to marry again, and her husband's brother, Moses Gottman, lived in Posen, Prussia. She worked hard, and managed to save money enough to buy a through ticket for Moses from Prussia to California, and sent it to him, requesting him to come to her, that the 'chalitz,' or the taking off of the shoe, might be performed without delay. In due time Moses Gottman arrived in San Francisco, and about the same time Rabbi Messing, of that city, received a letter from the Rabbi in Posen, asking him to aid in performing the chalitza for Rebecca Gottman. Soon after the arrival of Moses in California, Mrs. Gottman went to Dr. Messing, and told him that she had promised herself, on the grave of her deceased husband, that she would go through the ceremony of the chalitza, and begged him not to refuse her. The Rabbi consented, and appointed a time for the ceremony. The synagogue of the congregation, Beth Israel, was crowded. The brother-in-law, a young man of twenty-eight, wore sandals of regular Turkish-Asiatic pattern. The law was fulfilled as laid down in the passage quoted. As soon as Rebecca had taken the sandal from Moses' foot, she said, 'And now thou art Halitz' (he from whose foot the shoe is taken), and Rabbi Messing concluded the proceeding by praying that such a ceremony might not again be requisite in his congregation for ever. The 'Halitz' has concluded to remain in this country, and become an American citizen, and his sister-in-law feels free to marry whomsoever she likes."—*From the Rochester (N. Y.) Democrat.*

Lord Lyndhurst's Plagiarism.—Lord Campbell, in his *Life of Lord Lyndhurst* (p. 8), quotes some verses which master Copley, at the age of fourteen, gave to a young lady, and adds, "I suspect them to have been copied from a scrap-book, for he has never since been known to versify." They begin:—

"Thy fatal shafts unerring move,
I bow before thine altar, Love!"

Lord Campbell did not know that his countryman, Smollett, was their author, and that they occur (*Roderick Random*, chap. xl.) in an Ode to Celia, of which the above words begin the fourth stanza.

Cyril.

The Times in 1815.—A day or two ago I found an odd volume of the *Critical Review*. It contained the number for February, 1815, and I was not a little amused while turning over its leaves, to come upon the following sentence regarding the *Times* newspaper. It is attached to an article on Pinkney's *Travels through the South of France*. The reviewer notices the slanderous way in which certain Englishmen were accustomed to speak of the French, in the following fashion: "We smile at the dirty little wretches who splutter about 'miserable Frenchmen.'" And to this passage is appended the following note:—

"Search the files of the vulgar print known (where it *is* known) by the name of the *Times*. The fellow who jobs it has thousands on his hands, with all his impudent boasting."—P. 190.

Though it is not stated so in clear terms, I assume that the *Times* had been speaking of "miserable Frenchmen," and thus brought down this crushing retort upon its head.

K. P. D. E.

A Remedy.—In an old German *Kalender* (von C. H. Meisner), published at Vienna in the year 1820, I find the following bit of information, which,

if efficacious, would indeed be a blessing to the unfortunate wight troubled with the company of those sleep-destroying bed-fellows, "die Wanzen":—

"Wie die Wanzen aus dem Schlafzimmer zu vertreiben. Man bedienet sich dazu der blossen Knochen eines Pferdekopfs, und legt diese unter das Bette, worin man schläft, so verlieren sich alle Wanzen aus diesem Zimmer, ohne zu sterben."

Is this not a fatuity? THOMAS BEER.

New Swindon.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A FEW QUERIES TO SOCIETY.—Should we be able, if we tried, to announce in future the marriage of Mr. Henry Jenkins to Miss Elizabeth Tomkins without publishing also the highly-interesting facts that the bridegroom is known to his particular friends as (Harry), or that the bride is styled in her family circle (Lizzie)?

Should we be able, if we tried, to put a little more grammar into our advertisements, so as not to demand "a maid for an elderly lady who does not object to travel," or a cook who "must thoroughly understand her business, cleanliness essential, to rise early, and a member of the Church of England"?

Should we be able, if we tried, to write our letters in such a manner—our names and addresses in particular—that a few of our correspondents might have a chance of deciphering them?

Should we be able, if we tried, to pay sufficient respect to the definite article, not to say "out of window," "said fire," "Reverend John Jones"?—or to the preposition, by not forcing it to conclude our sentences when it does not "want to"?—or to the verb, by not cutting it short when "it don't" like it?—or to common sense, by not interlarding our sentences with "you know" when we are telling people what they don't know?

Should we be able, if we tried, "to learn to hink"? HERMENTRUDE.

LUTHER'S "COMMENTARIES."—In Luther's *Commentaries on the Galatians*, iv. 3, the following passage occurs: "Quare hic, si prudens es, longissime ableges Mosen balbum et blæsum cum sua lege." It so stands in all the Latin editions I have been enabled to refer to. See pp. 373–4, tom. v., Witerbergæ edit., 1554, and p. 145, tom. ii., Irmischer, Erlangæ, 1844. The word *blæsum* in the German editions is *blöde*. The Rev. S. Baring-Gould, in his lecture on *Luther and Justification*, renders the passage "that *blear-eyed* stammering Moses" (p. 9). He purports to quote from the Frankfort edition, 1543, f. 310. The Frankfort edition is not in the British Museum, nor in the Oxford, nor Cambridge, Durham, Dublin, Zion College, and Lincoln's Inn Libraries. Neither Nutt nor Stewart has it. The edition exists, as it is referred to in *Bib. Theol.*, Walch, Jena, 1765, p. 699, vol. iv. Can any one give me the passage as it stands in the Frankfort edition?

C. H. COLLETTE

23, Lincoln's Inn Fields.

GAOL FEVER.—Before the days of John Howard, the bad internal economy of gaols frequently bred a very pestilential kind of fever, from which, when the criminals were brought into a crowded court for trial, the judges, justices, juries, and witnesses, were liable to be infected, and, on some occasions, a widely-spread and lamentable mortality ensued. Lord Bacon mentions this terrible retributive visitation in his *Natural History*, Cent. x., Nos. 914, 915. There was one great example at Exeter in the reign of Elizabeth, another at Croydon in the seventeenth century. I am desirous to collect historical particulars of both these, and of any others that have been recorded, and beg to be favoured with such as may be known to the readers of this query. It is such a subject as would have provoked the research of the late MR. PETTIGREW, but if he published any remarks upon it, I have yet to be informed. JOHN GOUGH NICHOLS.

THE ASHBOURN PORTRAIT OF SHAKSPEARE.—Where can I purchase a print of the fine mezzotint of this portrait? A copy is at the birthplace, Stratford-upon-Avon, and it bears the words "Engraved for G. F. Storm, 9, Lavina Grove, Pentonville." A letter addressed there has been returned. MRS. Noseda, too, is unable to help me.

JABEZ.

Athenæum Club.

"IRELAND IN PAST TIMES," &c.—Two 8vo. volumes, under the above title, were published anonymously in London, in 1826. I want the author's name. ABHBA.

THE FOUR MONARCHS OF ELOQUENCE.—Who were they? I presume Demosthenes, Cicero, and Sadi were three of them, but who was the fourth?

SANCY DIAMOND.—In 1867 this diamond was brought from Bombay to England by the firm of Forbes & Co. Can any of your readers trace its history since that date? E. C. B.

HERALDIC.—In the ancient rolls of arms one frequently meets with the "Baston." Was this, necessarily, the "Baton sinister," or, if not, how is its position on the escutcheon to be determined?

W. M. H. C.

CORNELIUS VAN HERZ, OR HERTZ, CIR. 1631.—Can any of your numerous readers inform me concerning this Dutch engraver? I possess what I look upon as a unique work of his. It is a large print,

4 ft. 3 in. by 2 ft. 3 in., and has evidently been larger. It represents Jerusalem at the time of our Blessed Lord's Crucifixion, and contains thousands (literally) of figures admirably executed. In one corner Calvary, in another the suicide of Judas, centre the Temple and palace adjoining, top the Ascension, Brook Cedron, and landscape of hills. I shall be glad to know whether a second copy exists of this print, and if so, where it is, and if it can be seen?

A READER.

THOMAS CRUMWELL.—Can any of your readers inform me whether he was the first Vicegerent or Vicar General, in things ecclesiastical, of an English sovereign, or whether there was any such office before the time of Henry VIII.?—also, what is the best account of the suppression of the monasteries?

R. W. D.

AUTHOR WANTED of the following:—

"*De Morte.*

"Mans life a Tragedy his mother's womb
(From which he enters) is ye tyring roome.
This spatious earth ye theatre And ye stage
That country wch he lives in: passions, rage,
ffolly & vice are actors. The first cry
The prologe to ye ensuing Tragedy.
The former act consisteth of dumb showes:
The second, he to more perfection growes:
I' the third he is a man & doth beginn
To nurture vice, & act ye deeds of sinn.
I' the forth declynes, I' ye fift deseases clog
And trouble him: then Death's his epilogue."

Taken from an old MS. book headed "Henricus Allington ejus liber, 1656. 12th April: An: Dom."

D. C. E.

South Bersted, Bognor.

DIARIES AND SERMONS, A.D. 1611 TO 1615.—I should feel grateful to any readers of "N. & Q." who, from published or unpublished diaries, or any other sources of information, could kindly furnish the name of the clergyman who preached on all or any of the following occasions:—

1611. Oct. 13. At St. Mary's, Cambridge.
1611. October. In the chapel of Jesus College.
1611. Christmas Day. At St. Mary's.
1613. October 14. At Paul's Cross, London.
1614. Sept. 25. At the election of the Lord Mayor, Sir Thomas Hayes, Draper.
1615. Wednesday, Easter. At the Spital.

It appears probable, but not certain, that the name will prove to be one of the following three: Halloway (or Holloway), Day, or Squire.

JOHN W. BONE, F.S.A.

26, Bedford Place, Russell Square.

CAMPBELL FAMILY.—Can any reader of "N. & Q." give me the pedigree of the Campbells of Mount Campbell, co. Leitrim, Ireland, and tell me when they left Scotland? They bore the same arms as the Loudoun Campbells.

E. S. RUSSELL.

3, Carlton House Terrace.

"LONG AGO."—Can any reader of "N. & Q." inform me where I can procure a copy of a poem bearing the above title? It appeared a number of years since, and refers to early childhood and the homes of youth. The production being very beautiful, I should like to know the author's name. There is a song entitled *Long Ago*, but that is not the composition I am in quest of.

CHARLES ROGERS.

Snowdoun Villa, Lewisham.

REV. ALEXANDER THOMPSON.—I shall feel much obliged for any information regarding the pedigree, date of birth, death, &c., of Alexander Thompson, who was a chaplain in the Royal Navy, I believe, and in that capacity served on board the vessel that took Napoleon to St. Helena. He was the son of Alexander Thompson and his wife Catherine Duncan. He had three sisters, 1. Janet (died unmarried), 2. Euphemia (died unmarried), 3. Janet, married James Simpson, of Pitclessie, Fifeshire, Scotland. The present General Sir John Bell, G.C.B., Colonel of the 4th Foot, was the chaplain's first cousin. Was Mr. Thompson entitled to bear arms? if so, what were they?

J. WAINHOUSE SIMPSON.

Jaffna, Ceylon.

"CALLI PAEDIAE: PAEDO TROPHIAE."—Who was the author of these translations from the Abbot Quillet and Monsieur St. Marthe (printed for John Morphew, near Stationers' Hall, MDCCX.)? They are dedicated with much eulogy to Dr. Garth, but seem to me much better than anything Garth wrote.

MAKROCHEIR.

OATHS: HOW TAKEN IN 1356.—In the second article of the famous "Golden Bull," it is enacted that, at the election of the King of the Romans:—

"Presently after mass all the Electors, or their Plenipotentiaries, shall draw near to the altar, where the mass has been before said, and there the *Spiritual* Princes Electors, having the *Gospel of St. John*, '*In the beginning was the word*,' &c., laid open before them, shall reverently *lay their hands on their breasts*, and the *Temporal* Electors *shall really touch the said Gospel with their hands*; being all there present with their families, not armed, and then the Archbishop of Mentz shall present the same to them; and they, or the Plenipotentiaries of those that are absent, with him shall take the oath that follows."

There not only is the Book opened at a particular page, but the spiritual and temporal electors take the oath with different formalities. Were they those then in general use?

RALPH N. JAMES.

Ashford, Kent.

EUCLID.—Who was the "quaint editor of Euclid" referred to by Prof. de Morgan, in the Preface to his *Essay on Probabilities*, as having observed that "Algebra is the paradise of the mind, where it may enjoy the fruits of all its former labours, without the fatigue of thinking."

ALEXANDER EWING.

Aldershot Camp.

The Sage Senator.—I have a 12mo. volume of 216 pages, whereof the title is:—

"The Sage Senator Delineated: or, a Discourse of The Qualifications, Endowments, Parts, external and internal, Office, Duty and Dignity of a Perfect Politician. With A Discourse of Kingdoms, Republiques, and States-Popular. As Also, Of Kings and Princes: To which is annexed, *The New Models of Modern Policy. By* J. G. *Gent. London*, Printed by Jas. Cottrel for Sam. Speed, at the signe of the Printing-Press in St. *Paul's* Churchyard, 1660."

The binding is stamped on the sides with the letters C. R. surmounted by a Crown. I should like to know: 1. The name of the author. 2. Whether the stamp on the binding indicates any connexion with the Royal Library. W. M.

Edinburgh.

Replies.

THE DE QUINCIS, EARLS OF WINTON

(4th S. x. 366, 455, 526; xi. 45, 138, 239, 305, 368.)

I am much surprised at the purely conjectural nature of the remarks made by J. H. M. on this subject at p. 307, and at the confusion of facts and inversion of dates he has mixed up together where he says:—

"I think it most likely that it was the second Seher who married Maud, and had no children, and that after his death she remarried Robert fitz Richard de Tonnebrigge. Certainly it could not have been Seher the first who married her, as stated by Dugdale, for assuming him to have been only twenty-two years old at the Battle of Hastings, he would be born *circa* 1044. Maud was married to Robert fitz Richard in 1112, for she had numerous children by the marriage," &c.

If others have treated the by no means scanty facts and materials of this portion of our history as J. H. M. has done, in the above, I do not much wonder that, as he says at the outset, "the marriage of Maud de St. Liz with one of the De Quincys has been a fruitful source of confusion"!

There is no evidence whatever that the first Saier de Quincy was at the Battle of Hastings. A. L., with becoming caution, only says (p. 239) that it appears from the Roll of Battle Abbey, quoted by Mr. Flavell Edmunds, that the name Quincy occurs among the companions of the Conqueror. There is therefore not the slightest ground for challenging Dugdale's accuracy in this respect. Indeed the elements from which his accuracy may be established are remarkably copious, and without elaborating the subject with authorities, the following characteristic and circumstantial anecdote of the Conqueror, which may be found at greater length in the *History and Antiquities of Northamptonshire*, by Bridges, 1791, will, with other particulars hereafter referred to, set the whole matter very much at rest.

The Countess Judith was the Conqueror's niece by Maud Countess of Albemarle, his uterine sister. The Conqueror married her, Judith, to Waltheof son of Siward, Earl of Northumberland (the Siward of Shakspeare's *Macbeth*), giving with her the Earldoms of Northampton and Huntingdon. By Waltheof Judith had issue three daughters. She conspired the death of Waltheof (of which we have an interesting account in another writer), and, being minded to marry again, the Conqueror offered her Simon de St. Liz, son of Ranulph le Rich, a noble Norman who was lame of one leg. The Countess rejecting him for his lameness; the Conqueror in a passion drove her from his presence, seized the Earldoms of Northampton and Huntingdon, and gave them to Simon de St. Liz, and, with them her eldest daughter Maud in marriage. Simon de St. Liz had issue by this Maud, Simon his eldest son, who succeeded as Earl of Northampton, Waltheof, Abbot of Melrose in Scotland, and two daughters. She survived her husband and was married a second time to David the brother and successor of Alexander King of Scotland, who by the favour of Henry I. had a grant of the Earldom of Huntingdon. Her eldest daughter Maud became the wife of Robert de Tonnebrigge.

This last-mentioned marriage is that which J. H. M. says took place in 1112, and so regardless are his conjectures of ascertained dates that it was not for close upon a century after this marriage that the second Saier de Quincy was made Earl of Winchester. It was not then the second Saier de Quincy who married this Maud de St. Liz, who was the wife of Robert Fitz Richard de Tonnebrigge. That is certain.

She was daughter of Simon de St. Liz the first, and married, first, Robert son of Richard Fitz Gislebert, progenitor of the ancient Earls of Clare, from whom the family of Fitz Walter descended, and to whom the lands of Little Dunmow (which at the time of the survey belonged to Ralph Baynard, brother of the Lady Jugla, who in 1104 founded the Priory of Dunmow) were given by Henry I. in consequence of William the grandson of Ralph Baynard being deprived of his barony and large estates for joining the king's enemies. Maud St. Liz survived this Robert Fitz Gilbert, her first husband [or, as he is called, after the custom of his family, "Robert *Fitz Richard*, of Baynard's Castle, London"—part, probably, of Ralph Baynard's property. The prefix *Fitz* to the surname, as practised for some generations in this family, is merely used in the sense "son of," showing that it did not originally or necessarily imply illegitimacy. This Robert, who was a fifth, but lawful son, was called Fitz *Richard*, after his father, *Richard* Fitz Gilbert de Tonnebrigge, or of Tunbridge, who was a son of Gilbert; and his children, Fitz *Robert;* and, in the next generation, Fitz *Walter* from one of them, though all lawfully descended]; she married, secondly, Saier de Quincy the first, the granter of the charter of donation t

Dunmow (mentioned by J. H. M.), in which he refers to his son the second Saier de Quincy in the following terms:—

"Omnibus Sanctæ Matris ecclesiæ, filius Scherus de Quinci Salutem in Christo. Noverit universitas vestra, me dedisse et concessisse ecclesiæ de Dunmowe et canonicis ibidem Deo Servientibus pro salute animæ meæ *et Saheri filii mei*, et omnium antecessorum meorum, decem solidos in Villa de Bradenham in perpetuam elemosinam," &c.

The first Saier de Quincy's immediate interest in Dunmow is thus rendered intelligible enough.

This Maud St. Liz must have survived both her husbands; for Saher de Quinci and Matilda de St. Liz, his wife, granted to the Prior and Convent of Daventry, in Northamptonshire, *inter alia, eight acres of their demesne lying next the lands given to the priory by Queen Matilda;* and this grant is embodied in one which she *afterwards* gives in her widowhood for her own health, and the souls of her father and mother, her Lord, Robert Fitz Richard (her first husband), her children and friends, giving 40s. rent to purchase frocks and hoods for the monks, and directing wine for masses to be purchased out of her former donation (jointly made with her second husband, De Quinci), consisting, *inter alia*, of the *eight acres of demesne near the lands which Queen Matilda, her mother, gave them* (*Cott. MSS.* Claud. D, xii. fo. 5*b*). This settles the point that she was daughter of David I.'s queen.

Bridges further tells us in reference to the *first* (?) Saier de Quincy that—

"In the second year of Richard I. Saier de Quincy paid into the exchequer fifty merks for seisin of the Lordship of Buckby granted to him in the reign of Henry II. The successor of Saier was Saier his youngest son, who became Earl of Winchester by his marriage with Margaret youngest sister and co-heir of Robert Fitz Parnell Earl of Leicester."—Vol. i. p. 545, *History and Antiquities of Northamptonshire.*

Why Bridges and others say that Saier de Quincy the second became Earl of Winchester by his marriage with Margaret Fitz Parnell I cannot understand, unless it be that by his marriage he acquired with her some lands connecting him with Winchester, for the Earldom of Winchester was never in her family. Saier de Quincy the second was one of the most formidable opponents of King John and one of the most powerful of the Magna Charta Barons, and the origin of the Earldom of Winchester was as follows, as we are informed by Milner, in his *History of Winchester*, vol. i. p. 236, &c.:—

"In 1208 King John granted the privileges of a corporation to Winchester.

"In 1215, to gratify one of his most potent Barons, formerly one of his bitterest enemies, Saier de Quincy, he created him Earl of Winchester."

[Here, however, Milner is slightly out of date, as Saier de Quincy was made Earl of Winchester, *Cart.* 13, March, 1206–7 (*Cott. MSS.*).]

These details synchronise the whole facts and dates, which the conjectures of J. H. M. would only inextricably confuse; but still there is one difficulty to which I must direct attention. The rise of the De Quincies in Scotland is explained by the fact that the first Saier de Quincy married Maud de St. Liz, daughter of David I.'s queen; but how comes it that the second Saier de Quincy, Earl of Winchester, between the years 1210 and 1219, as stated by your correspondent A. L., p. 239, quoting, as I understand, from the Chartulary of Cambuskenneth, or from that of St. Andrews, gives to the canons of St. Andrews "three Merks yearly from his Mill of Lochres for the souls of his grandfather and grandmother, of his father, Robert de Quinci, and of his mother Orabile"?

If Saier de Quincy be designated Earl of Winchester in the Chartulary, then the question is how came the names of his father and mother to be Robert and Orabile, as the above seems to read? It might be that Saier, Earl of Winchester, being a youngest son, as already stated, might have been the offspring of a second marriage of his father with Orabile, daughter of Nes, if such a marriage really took place; but that would not change his father's name from Saier to Robert. The discrepancy has been noticed before, as I find some of our chroniclers speak of the Earl of Winchester's father as "Saier, or, as some say, Robert." But this is highly unsatisfactory, and suggests a recollating of the printed transcripts or references with the original documents. There cannot be any uncertainty as to who is granter of the Dunmow Charter, and who signs it as such, and equally little doubt as to who signs the grant to St. Andrews. The name, Orabile, or Arabella, was undoubtedly in the De Quincy family; as I find Saier de Quincy, Earl of Winchester had, by his wife Margaret Fitz Parnell, a daughter Orabella, wife of Sir Richard Harcourt. It is, however, hardly possible that Orabile, Countess of Mar, could have survived her husband and married a second time, Saier de Quincy the first, and that she could between 1171 and 1199—as mentioned by A. L., which is a very long range—have confirmed her grant of the Church of Leuchars to St. Andrews, either as the wife or the widow of the Earl of Mar, and also have become the mother of the Earl of Winchester. The question is as to the name Robert de Quincy in the grant to St. Andrews. The doubt expressed here as to the "Saier or Robert" originates entirely with the Scottish record. The title to the Lordship of Buckby and the charter to Dunmow leave no doubt as to the two Saiers, father and son.

There is one other suggestion: the first Saier de Quincey had a son, Robert (living 1194), elder brother of Saier, Earl of Winchester; and this Robert may have married the Dowager Countess of Mar, Orabile, and had a son named Saier, *but*

not Earl of Manchester. I find there are just data enough to indicate *three* Saiers de Quincey, *three* Simons St. Liz, and a trace of *two* Mauds St. Liz. If your other correspondents can contribute anything from the Scottish records to clear this up, I will gladly supply some further particulars here.

From these particulars it would appear that our present royal family is descended from Siward, Earl of Northumberland, the conqueror of Macbeth, and also from the progenitors of William the Conqueror through his uterine sister Maud, Countess of Albemarle; but if it be quite certain that Shakspeare wrote his *Macbeth* at the request of King James VI., the fact suggests, as James was a curious antiquary, that there must have existed some matrimonial alliance between Banquo and Siward. Was Siward married to a daughter of Banquo? If so, Macbeth's question, Act 4, scene i.,—

> "Tell me so much) shall Banquo's issue ever
> Reign in this Kingdom."

and the answer of the Witches by the Apparition of the Eight Kings,—

> "And yet the Eighth appears, who bears a glass
> Which shews me many more."

become intelligible as a question of history.

JAMES A. SMITH.

London.

MR. MACRAY of the Bodleian, will confer a real service on students of history, if he will communicate to "N. & Q." an abstract of the original charters of Saher, Earl of Winton, to which he refers. He will, of course, add to his abstract the names of the witnesses, so that the dates of the charters may be precisely fixed. The muniments of Magdalen College are a sealed book to most of the readers of "N. & Q.," and, therefore, an abstract by so competent a transcriber will be of real and permanent value. TEWARS.

UGO FOSCOLO.

(4th S. viii. 107, 255.)

An inquiry was made in 1871 as follows: "In what part of Turnham Green did Ugo Foscolo reside, and is the name of the house known?" This was answered by the quotation of a passage from Faulkner's *History of Brentford, Ealing, and Chiswick.* If it is not now too late, I should be glad to add a few particulars to what has already appeared on this subject.

Faulkner says, Foscolo "resided in the next house to Dr. Collyer, late Bohemia House." This statement is not exactly correct: the house in which Foscolo lived and died is that which has been so long occupied by Dr. Collyer. Bohemia House, situated on the northern side of the great road leading from London (through Turnham Green) to Kew and Brentford, and nearly opposite to the lane leading to Chiswick, was formerly an inn of considerable size, known by the sign of "The King of Bohemia," whose likeness appeared at full length on a sign-board. The house, being closed as an inn, was divided into three tenements, of which Dr. Collyer's house formed the centre. The western house of the three has been lately pulled down; but Dr. Collyer's house yet stands, being now the westernmost of two, which together form the remains of the inn. In this house, which may be known by its projecting windows, Foscolo resided for about two years; Dr. Collyer, being resident at the time at Oxford, was requested to allow Foscolo the use of his house; he complied with the request, and there Foscolo died in the autumn of the year 1827. I have Dr. Collyer's kind permission to state these particulars. Foscolo was buried in the churchyard of Chiswick, the parish in which he was living. It is well known that his body was removed to Italy in the year 1871, by the desire of the Italian Government, which sent over a commission for that purpose. The remains were disinterred in the presence of the Italian Minister at the Court of St. James's, who delivered an address at the grave. The coffin lay in a common earth-grave, and, when it was opened, the body was found in a state of complete preservation, and was identified without difficulty by Dr. Collyer and by Mr. Eydmann, a barber, who had frequently attended on the deceased; it was then replaced in its coffin, which was inclosed in a fresh case, and on June 12, 1871, was removed from Chiswick and was eventually re-interred in the church of La Santa Croce, at Florence. A new monument has been put up in Chiswick churchyard. The writings of Foscolo occupy a considerable space in the catalogue of the British Museum Library, where there is an excellent translation in verse of his poem, *The Sepulchres*, without date or title-page. There is a good article on him in the *English Cyclopædia.* See also Beattie's *Life of Campbell*, vol. ii.

The last notice of him that has appeared is, perhaps, that which occurs on p. 8, of the *Life and Letters of Bewick* the artist. Bewick describes Foscolo in no very flattering terms. He tells a story of an argument maintained between him and Wordsworth at a party assembled at the house of Haydon, the painter; Foscolo enforced his views in a very excited manner, holding his fist in Wordsworth's face, while Wordsworth remained all the time calm and unmoved. The description given by Bewick of the personal appearance of Foscolo exactly agrees with that which has been furnished me by the second of the two witnesses who identified his body in Chiswick churchyard. With regard to the public character of Foscolo, there was undoubtedly a certain nobility of mind and high disinterestedness which must be freely accorded to him; at the same time, inquiries as to

his private life, manners and habits had better not be pushed too far.

THE VICAR OF TURNHAM GREEN.

IMPROPRIATION OF TITHES (4th S. xi. 305, 374, 405.)—The course adopted in the appropriation of churches may be illustrated from the instance of the church of Enstone, in Oxfordshire, the Papal Bull to effect which has lately been discovered among the deeds and charters which the care of the present librarian of the Bodleian has identified. It is the title to which the Dean and Chapter of Christ Church, Oxford, have to trace their possession of the valuable tithes of that parish. It is apparently of the date of Celestine V., A.D. 1294 (as to refer it to an earlier Pope of that name would make the interval between the papal grant and royal confirmation too long), and translated, is as follows:—

"Celestinus Bishop, servant of the servants of God, to the beloved sons, the Abbot and Convent of the Monastery of Wynchcombe, of the Order of S. Benedict, in the diocese of Worcester, health and Apostolical benediction. From the help of our forethought it ought to ensue, that above all things, churches and ecclesiastical places should be preserved in a prosperous condition, and that wholesome provision should be made for the wants of spiritual persons residing in the same, that they may be enabled the more to have advantage therein. Whereas then, as it has been represented before us in your behalf, there resorts to your Monastery a great number of the poor, as well as of others of the faithful, to whom, according to the laudable custom aforetime observed by me, you supply the necessaries of life, and whereas the said Monastery is in many ways burdened by divers grievous and heavy expenses, which it must of necessity undertake, and is held bound to divers creditors, on which account there are not sufficient means, as well for keeping up the accustomed hospitality therein, and dispensing alms in manner as has been wont, as for maintaining the fabric of the same Monastery; but there is from the premises an irremediable detriment imminent to the same, unless by the Apostolic See provision be herein made: We for the premises being desirous to provide for the supply of some relief, being moved by your entreaties, of our special favour, by our Apostolic authority, for ourselves and our successors, and by ourselves, assign and grant the church of Ennestan, in the diocese of Lincoln, the yearly revenues whereof are duly assessed at forty marks sterling, and you and no other have the right of patronage, and from which you receive five marks sterling as a payment annually, together with its rights and appurtenances, to the said Monastery for its own proper uses. So that on the cession of the Rector of the said church it shall be lawful for you to take possession of the rights and appurtenances of the church aforesaid, and apply the fruits, rents and revenues to the said uses, and retain the said church for the uses aforesaid, the assent of any of our ordinaries being in no way requisite for this, and to cause the services to be performed therein by a sufficient secular chaplain there residing, the right, however, of the same, our ordinaries, being in all things always preserved. To no one, therefore, whomsoever may it be lawful to infringe, or by a rash attempt to contradict, this page of our Apostolic grant and concession. But if any one shall presume, &c. At Poitou, iii nones of August [Aug. 3rd] in the second year of our Pontificate."

Provided that the name of the Pope is rightly transcribed, which has been copied by an expert, this corrects the statement in Dugdale (*Cart.* viii. *Mon.* ii. 314), that Walter de Wykwane, Abbot of Winchcomb, "Ecclesiam de Enestan cum juribus suis per dominum Clementem Papam V. appropriari huic monasterio procuravit"; which would place the date of appropriation in 1306, unless the explanation may be taken to be, that a second papal grant was obtained. But Celestine V. resigned the Papacy some months before the date of the grant in August (see Sir T. D. Hardy's *Syllabus of Rymer*, vol. i. p. 117), and never reached his second year, as he authorized the Cardinals to hold a fresh election, "pontificatus sui mense 6," Platina *De Vit. Pont.*, p. 231, *Col. Agr.*, 1626; and Boniface VIII. was elected on Christmas Eve, 1294 (*ibid.*). There is certainly a difficulty as to the date, which would be most readily solved by supposing the grant to have been made by Clement V., and not by Celestine V., and placing it in 1306 instead of during his pontificate.

However, a permission for the appropriation from the king was obtained in 1309 (see Dugd. u. s. and *Rott. Orig. in Cur. Scac. Abbrev.*, vol. i. p. 163), which was always required. This is translated:—

"The King to all to whom, &c., greeting. Know ye that by a fine which our beloved in Christ the Abbot of Wynchcombe has made with us we have granted and given licence for us and our heirs, as far as in us lies, to the aforesaid abbot and convent of the same place, that they may appropriate to themselves the church of Enestan, which is of their own proper patronage, and hold the same so appropriated to them and their successors for their own proper use for ever, without the let or hindrance of us, or our heirs, our justices, &c. In testimony, &c. Witness the King at Westminster, the 26th day of February."

The abbot paid eleven marks for this grant. But he also had to pay a fine of one hundred shillings in the 23rd of Edward III., and a further sum of twenty pounds in the following year. See E. Marshall's *Account of Church Enstone*, pp. 38, 21, Ox. 1868; also *Account of Iffley*, pp. 60 and 75, sqq. Ox. 1870, where the effect of appropriation, as affecting the status of the vicarage of that parish, is illustrated by some documents from the diocesan Registry.

In the *Taxatio Ecclesiastica P. Nicholai IV.*, A.D. 1291, p. 44, Lond. 1802, the entry of Enstone is:—

"Abbas de Wynchecumbe habet in Ennestan in terris et redditibus: 13*l.* 14*s.* 6*d.*

"Idem habet ibidem in fructibus gregis et animalium, 4*l.*"

The patronage of the vicarage was granted, after the dissolution of the monasteries, to Sir Thomas Pope, from whom it has descended to the present Viscount Dillon, of Ditchley.—*Account*, u. s., p. 23.

ED. MARSHALL.

Sandford St. Martin, Oxford.

P.S.—The difference in date might also be

explained by supposing that the grant was made by an earlier Pope Celestine. The objection to this would be, that it would place so long a distance of time between the grant and the confirmation by the king, and would not agree with the "Carta" in Dugdale. It would also be an additional difficulty, that this early date would not agree with this statement as to the Church of Enstone, in the *Taxatio P. Nic.*, u. s., which implies that it was not appropriated, but was independent. It is (p. 32):—

"Ecclesia de Ennestan deducta pensione et porcione, 23*l.* 6*s.* 8*d.*

"Pensio Abbatis de Wynchcumbe in eadem, 3*l.* 6*s.* 8*d.*

"Porcio ejusdem Abbatis in eadem, 2*l.*"

This intimates that it was still a rectory.

Form of admitting Converts into the Church of Rome (4th S. xi. 359.)—I beg to append a document purporting to be the form of abjuration of heresy, or profession of faith, which bears the date of 1675, and was among the papers of M. de Lusancy, whose case came before a committee of the House of Commons in that year. Without raising any question as to the identity of what was required as an act of abjuration in 1675, and is exacted in 1873, it is not credible that the Church of Rome now requires no more "of a simple layman," as Mr. Foulkes says, than that he should "profess his belief in the Apostles' Creed," when the Papal pretensions are become more absolute and uncompromising than ever.

The perusal of the form of 1675 will supply abundant proof that Romanism is not so tender towards doubting consciences, as Mr. Foulkes's statement, published in your paper of 3rd May, may induce his readers to believe:—

"*Forme d'abjuration d'heresie, ou profession de foy.*

"Je —— reconnais et confesse d'un cœur humble et repentant devant la Sainte Trinité et toute la cour celeste, et vous qui êtes ici présents temoins, que j'ay grièvement péché en adherant aux heretiques et croyant leurs erreurs et herésies notamment celle de Luther et de Calvin, or maintenant, par la grace de Dieu étant remis au bon chemin, Je déteste et anathématise, les susdites herésies, et tout (*sic*) autres sectes, croyant à la sainte Eglise Catholique Apostolique et Romaine, hors laquelle il n'y a point de salut, et faisant profession de tout ce qu'elle croit et professe, et particulierement J'adore la très sainte Eucharistie et saint sacrement de l'autel, auquel est contenu le vray corps de Jesus Christ avec son ame et divinité sous les espèces de pain et de vin, du plus J'invoque tous les saints de Paradis pour être mon secours par leur prières, sur tout la bien heureuse vierge Marie mere de Dieu. J'avoue qu'il y a sept sacrements par les quelles la grace nous est communiquées. Il y'a un purgatoire ou les ames sont purgées après cette vie, et reconnois notre saint Père Le Pape pour souverain pasteur de l'église universelle, successeur de Saint Pierre vicaire de Jesus Christ, Je promets de garder et de suivre inviolablement desormais jusqu'aux derniers soupirs de ma vie la foy que cette église catholique & romaine—colonne et appuy de la vérité tient et prêche; de procurer en tant qu'il peut dépendre de moy qu'elle soit tenue et observée inviolablement de tous ceux qui me seront soumis, ainsi je le jure devant Dieu sur le saint Evangile que Je touche . . . . Le jour . . . . . du mois . . . . . mil six cent . . . . . en l'eglise . . . . . nous . . . . . devant mon seigneur l'illustrissime & revérandissime Evesque de la Rochelle avons recu l'abjuration et profession de foy catholique et Romaine de . . . . . en conséquence de laquelle abjuration et profession de foy nous luy avons donné l'absolution et reçeu à la participation du sacrement de l'eglise catholique en présence de . . . . . fait et signé de nous en la dite eglise.

Tesmoins à ce appelés . . . .

les jours et an que dessus . . . . .

Il faut marquer le nom l'age & le lieu de naissance de la personne qui fait abjuration, si elle et les tesmoins auront sceu signer ou non."

A. M.

St. Paul's Cathedral: Precedence of the Archdeacon (4th S. xi. 425.)—Your correspondent, A. E., asks me a question, and, implicitly, challenges me to write a paper on the thesis which he proposes. I gladly answer the question, but I fear that I cannot, just now, find leisure to write a longer communication, although I admit that the subject is very interesting, and deserves careful discussion.

A. E. is quite correct in supposing that, in St. Paul's Cathedral, the Archdeacon of London has precedence over the other Canons, and that, in fact, he ranks next to the Dean in the Chapter. The ancient Statutes of the Cathedral are quite clear upon this point. Whilst the Dean occupied, as usual, the first stall on the south side of the Choir, the Archdeacon of London sat in the first stall on the north side (*Registrum Statutorum.... S. Pauli*, pp. 23, 24). At Wells Cathedral, as at other churches of the Old Foundation, the first stall on the north side was occupied by the Precentor, as we learn from a transcript of the Statutes of that Cathedral preserved in the Library at Lambeth: "In introitu Chori a parte occidentali a dextris est stallum Decani, a sinistris Cantoris" (Statute *De Ordinatione Clericorum in Choro*).

In a privately printed volume which I have recently edited for the Dean and Chapter of St. Paul's Cathedral, entitled *Registrum Statutorum et Consuetudinum Ecclesiæ Cathedralis Sancti Pauli Londinensis* (pp. lxviii. + 501, 4°. London, 1873), I have made a few remarks upon this unusual precedence accorded to the Archdeacon of London, and have cited one or two illustrative passages from the *Regula S. Chrodegangi* (see D'Achery, *Spicilegium*, i. 565); but I have not been able to throw much light upon this obscure subject. W. Sparrow Simpson.

It is a general rule of precedence in England that the Archdeacon is superior to a Canon or Prebendary in the Cathedral. Godolphin, in his *Repertorium Canonicum*, app. p. 6, Lond., 1680, has these remarks:—

"But the Canons and Prebendaries of the Church, be they of what degree soever, are to give place, as being

inferiors to the Archdeacon, by reason of that power, office, and jurisdiction which he is intrusted with. . . . . They are inferior in dignity, and ought to allow the superiority in all places."

In like manner Ayliffe says, in his *Parergon Juris Canonici Anglicani*, p. 95, Lond., 1726,—

". . . . An Archdeacon, who of common right within his own precinct is the next great person in point of dignity after the Bishop and his Chancellor, saving the right of the Dean, which belongs to him in the Cathedral Church."

ED. MARSHALL.

Sandford S. Martin, Oxford.

RALPH MONTAGUE, 1668 (4th S. xi. 403.)—The charge made against Ralph Montague, "for holding secret correspondence with the Papal Nuncio whilst residing at Paris," was the invention of the Earl of Danby. It was trumped up to obtain possession of certain letters respecting a peace to which the Government would consent, on the condition of 300,000*l.* yearly, for three years, being paid to the King of England. By causing the papers of Montague to be seized, Danby hoped to regain possession of these documents. The art of Montague, however, foiled his enemies, and Danby's letters, which were not among the papers seized, were read by the former to an indignant House, and ended in the impeachment of the earl.

Ralph Montague succeeded his father as Lord Montagu of Boughton in 1683; but the accession of James II., whose exclusion he had violently supported, drove him into temporary exile, at least from public life. He assisted in preparing the way for the Revolution, and was rewarded by the restoration of his office as Master of the Great Wardrobe, of which he had been deprived by James. King William further acknowledged his services by creating him Viscount Monthermer and Earl of Montagu in 1689. In 1705 he was created Marquis of Monthermer and Duke of Montagu. He was the builder of Montagu House, an edifice well remembered by many of us as occupying the site of the present British Museum. For some interesting particulars of the "Montagu Family" see vol. i. chap. xiv. of the Duke of Manchester's *Court and Society from Elizabeth to Anne*, 1864, 8vo. 2 vols. EDWARD F. RIMBAULT.

In the Comtesse de la Fayette's *Secret History*, translated by Ann Floyd, and named *Fatal Gallantry*, London, 1722, are several letters by Mr. Montague. Perhaps he had *spoken* his opinion of the death of Henrietta, and was sacrificed to appease the French Court after the death, in 1670, of the Abbé Montague, who had enjoyed the confidence of the royal families of England and France. Ralph Montague was, nevertheless, Master of the Great Wardrobe under Charles II., William and Mary, and, I believe, Anne. In William's reign he was created Earl; in Anne's, Duke of Montague. His first wife was Elizabeth, widow of the eleventh Earl of Northumberland. By her he had issue. His second wife was Elizabeth, the widow of Monk. By her he had not any children. Ralph Montague died 9th March, 1708-9. His sister Elizabeth married Sir Henry Harvey, Kt., Ambassador at Constantinople. RALPH N. JAMES.

Ashford, Kent.

I have tried in vain to find any notice of the transaction contained in the undated document to which A. M. alludes. Macaulay speaks of Ralph Montague as a "faithless and shameless man." This is in connexion with his conduct towards the Treasurer Danby. Pepys mentions him much in the same way. The note in his *Diary* states that he was the eldest son of Edward, second Baron Montague of Boughton, created Duke of Montagu, and died 1709. Haydn says he was a Privy Councillor in 1689; Master of the Great Wardrobe of Charles II., William III., and Queen Anne. He was created Viscount Monthermer and Earl of Montagu April 1689, and Duke of Montagu April 1705. I have in my possession several papers signed Ralph Montagu, when Earl of Montagu, dated 1691-2. E. E.

PARENTAGE OF THE POET COWLEY (4th S. xi. 340, 371, 429.)—I dont quite understand some portion of COL. CHESTER's second communication. Johnson's *Memoir of Cowley* is the most celebrated of his "little prefaces," and Mr. Murray's reprint, in his *British Classics*, is generally regarded as the best edition of Johnson's *Lives*. When, on May 24, COL. CHESTER writes, "There is nothing in this will, by itself, to justify him in asserting that the testator was the father of the poet," he surely forgets having said, on April 26, "The date of this will, and the fact that the poet was born after that date in the same year, seem to point conclusively to the testator as his father." So also thought Peter Cunningham, but he is also careful to point out in the proper place, that the name of Thomas, as a brother of the poet, occurs in Abraham Cowley's own will, as well as in the assumed father's. As to COL. CHESTER's assertion that until now no one else has been "cognizant" of this interesting fact, I have only two books at hand in which it could have been possibly mentioned, and in *both* I find it distinctly recorded. The one is *Chambers's Cyclopædia of English Literature*, which is used as a class-book in the Indian Civil Service Examinations; and the other is a cheap reprint of Johnson's *Lives*, published by Mr. Warne in 1871. I do not, of course, dispute the interesting nature of COL. CHESTER's collateral information. F. CUNNINGHAM.

MADAME DE GENLIS (4th S. xi. 383, 433.)—The earliest mention of the names of the two malefactors occurs in the Apocryphal *Gospel of Nicodemus*, otherwise called *The Acts of Pilate*; they

are there called Dysmas and Gestas (not *Gesmas*). This Gospel is generally supposed to have been written in the fifth century, but Tischendorf assigns to it a much earlier date, and supposes that it is substantially the same which is referred to as a genuine document by Tertullian, and even before him, by Justin Martyr. Further information on this subject may be obtained from Mr. B. H. Cowper's Introduction to his edition of the *Apocryphal Gospels*. In another, and apparently much later composition, called *The Story of Joseph of Arimathea*, which will also be found in Mr. Cowper's book (pp. 420–431), the name of Dysmas is changed to *Demas*. FR. NORGATE.

"ON PARENT KNEES," &c. (4th S. xi. 384, 410.)—The original Arabic of these lines is given in a work called *Specimens of Arabian Poetry, from the Earliest Times to the Extinction of the Khalifat*, with some account of the authors, by J. D. Carlyle, Chancellor of Carlisle, and Professor of Arabic in the University of Cambridge. The translation appended is as follows :—

"*To a Friend on his Birthday.*

"When born, in tears we saw thee drowned,
While thine assembled friends around,
With smiles their joy confest;
So live, that at thy parting hour,
They may the flood of sorrow pour,
And thou in smiles be drest!"

And in a note Mr. Carlyle says,—

"The Persian verses, given in the *Asiatic Miscellany*, vol. ii. p. 374, seem to be a translation from our Arabian author."

LOUISA JULIA NORMAN.

"INSCRIPTIONES ANTIQUÆ" (4th S. xi. 403.)—The full title of the book possessed by your correspondent is as follows :—

"Monumentos descubiertos en la antigua Illiberia, Illipula, ô Garnata, en virtud de reales ordenes de S. M. C. Por direccion del Dr. Dn Juan de Flores Oddonz, prebendado de la sta iglesia cathedral y metropolitana de la ciudad de Granada."

The book is not dated; at the end are eight plates of alphabets. I do not know where a description of this particular volume may be found, but it appears to form part of a series of forgeries of ancient inscriptions, of which an account is given at the end of vol. i. of Antonio's *Bibl. Hisp. Vetus*, and which are mentioned in vol. vi. of Struve's *Bibl. Historica*. W. D. MACRAY.

"O'HARA IN 1798" (4th S. xi. 135.)—This was written by William Hamilton Maxwell, author of *Wild Sports of the West*. L. C. K.

A NIGHTINGALE NOTE (4th S. xi. 253.)—Visitors from near and far streamed, in 1871, to a secluded copse, named Paul Clough, at Haworth (the home of the Brontë family), to listen night after night to the sweet tones of Philomele. There are, besides, various places in Craven known as the haunt of the nightingale.

CHARLES A. FEDERER.

FITZHERBERT'S "BOOK OF HUSBANDRY" (4th S. xi. 304.)—According to Bohn's *Lowndes*, the editions of this book previous to that of 1576, are of the dates 1523, 1532, 1534, 1546, 1548, 1562, and 1568. Hazlitt says the author is *not* the great lawyer Sir Anthony Fitzherbert, to whom it has been commonly ascribed. JOHN ADDIS.

MORTARS (4th S. xi. 304.)—I have a curious bronze mortar, bell-mouthed in shape, with small handles, one at each side, like a vase. It is 5 inches high, and 5¼ inches wide across the mouth. The sides are ornamented with a sort of arabesque design, and just below the rim, the following inscription runs round it :—

"Lof . Godt . Van . Al . A° . 1608."

I rescued it from the hands of the kitchen-maid, a few years ago, it having been used for domestic purposes in conjunction with a modern brass pestle. A. H. BATES.

Edgbaston.

EARLY PROVINCIAL NEWSPAPERS (4th S. xi. 357.)—Although so stated at the head of the paper, the *Bath Express and County Herald* was not, strictly speaking, commenced in 1792. The *Bath Express and Literary Observer* was first published October 6, 1855. The *Bath Herald* was started March 3, 1792, and was incorporated in 1862 with the *Bath Express*, which now dropt its second name, and became known as the *Bath Express, with which is incorporated the Bath Herald*. The proprietorship of this paper was changed in 1870, and the name was altered to the *Bath Express and County Herald*, the number for February 5 of that year being No. 1 of vol. i. of the new paper. F. A. EDWARDS.

Bath.

THE SIZE OF HANDS (4th S. xi. 383.)—

"The Hindûs are well known to have their arms and legs longer in proportion than Europeans, and less muscular. It has been observed that when the sabres of Indian soldiers have been brought to England, the gripe has been too small for English hands."—Prichard, *Nat. Hist. of Man*, 4th edit., vol. i. p. 115.

"The handle is made after a very remarkable fashion, and the portion which forms the hilt is so small that it shows the size of the hand for which it was intended. This smallness of hilt is common to all Indian swords, which cannot be grasped by an ordinary English soldier. My own hand is a small one, but it is too large even for the heavy sabre or 'tulwar,' while the handle of the kookery looks as if the weapon were intended for a boy of six or seven years old. Indeed, the Ghoorkas are so small, that their hands, like all other Indian races, are very delicate, about the same size as those of an English boy of seven."—Wood, *Nat. Hist. of Man*, vol. ii. p. 759.

To the above I may add that I have looked through Forbes, Watson, and Kaye's *People of*

India, and cannot see in one instance a native holding a sword or dagger in any way different to that to which we are accustomed, and it does not seem reasonable that people would have held a sword in the act of fighting with any portion of the hand outside the guard. J. B. B.

Oxford.

The large and small races of India have, alike, small hands and feet. The tulwar (sword) of a stalwart Sikh, or Rajpoot (standing six feet), would be too small for use in the grasp of an ordinary European. At the same time, it ought to be observed that these Orientals slice rather than deliver their cuts, as we do; and therefore, the handle that would be serviceable for the former mode would be inconvenient for the latter. One had a good opportunity of observing this peculiarity of Oriental swords during the Sikh campaigns, where so many auxiliary races or tribes were engaged. This note on hands reminds me of a much more remarkable physiological fact, namely, that in those races of India of which the women are small, the men are disproportionately large, and *vice versâ*; as, for instance, the Rajpúts, Sikhs, and Ghoorkas—the men of the two former being above the average height, and the women far under; while amongst the latter the men are very short, but the women are comparatively large and full proportioned

Sr.

N.B. I never saw a negro with small hands or feet.

I have seen a long straight sword which was brought from India some forty years ago, having been found on a battle-field there. It was good steel, an Andrea Ferrara, and bore the name of that celebrated maker upon the blade, but the handle was very small, too much so for the hand of almost any Englishman. The weapon was stated to have belonged to a native chief who fell in action. Probably he discovered the excellence of the metal,—"the ice-brook's temper,"—and new-handled the weapon for his own use.

George R. Jesse.

Paley and the Watch (4th S. xi. 354.)—In "Notes on Books," &c., at the above reference, it is observed,—

"That Paley stole the illustration of the argument of design from the supposed finding of a watch, which the finder must infer had a maker, from Nieuwentyt, without acknowledgment."

Perhaps it may be interesting to some, and worthy of a nook in the pages of "N. & Q.," to record that the same illustration occurs in a Welsh work by the Rev. David Lewis, vicar of Cadoxton juxta Neath.

His book was printed at Carmarthen in 1725, and is called, *Golwg ar y Byd*, *i.e.*, a survey of the world. Mr. Lewis, in his preface, acknowledges his obligations to Dr. Nieuwentyt and the Rev. Mr. Derham. The watch illustration occurs at p. 4 of the said work, in the second division, which treats of the certainty of the existence of God.

R. & M.

Sun-Dial Inscriptions (4th S. *passim.*)—

"The following verse is carved on a sun-dial at the Church of St. Mary the Virgin, Collaton, Devon, the dial being of white marble, shaped as a cross:

"'If on this dial fall a shade, the time redeem,
For lo, it passeth like a dream;
But if it all be blank, then mourn the loss
Of hours unblest by Shadows of the Cross.'"

Manchester Herald.

The above inscription is modern. It is evidently suggested by one of Charles Wesley's hymns, "Come let us anew." N.

Raymond Gaches (4th S. xi. 404.)—There is an account of him in *La France Protestante, ou les Vies des Protestants Français*, &c., par E. & E. Haag, Paris, 1858. There is also a memoir of him contained in the collection of *Lives of Eminent French Protestants*, by John Quick, A.M., in manuscript, preserved in Dr. Williams's Library, now at No. 8, Queen Square, Bloomsbury. I have a volume, *Seize Sermons sur divers Textes de l'Ecriture Sainte*, par Raimond Gaches, Pasteur d'l'Eglise Reformée de Paris, 779 pp. small 8vo. Genève 1660. This volume I shall be happy to lend to the querist. Henry S. Baynes.

28, Gloucester Street, Queen Square, W.C.

The Rev. Raymond Gaches, whose portrait is spoken of, was my great-great-grandfather, and the portrait was, at one time, in the possession of my great-uncle, the Rev. Daniel Gaches, Fellow of King's Col., Camb., and, at his death, Rector of Wootton-Waven, Warwickshire. My grandfather, I believe (from tradition), gave some offence to the latter divine, and, as a consequence, the family plate and paintings were kept in the possession of his wife, who, having no family, probably allowed them to pass into hands where they were little cared for, and perhaps were eventually sold.

W. D. Gaches.

Mansion House, Peterborough.

Ancient Book of Psalmody (4th S. xi. 403.)—S. W.'s imperfect book is this:—

"Sacred Hymns consisting of Fifti Select Psalms of David and others, Paraphrastically turned into English Verse, and by Robert Tailovr set to be sung in Five Parts, as also to the Viole and Lute, or Orph-arion. Published for the vse of such as delight in the Exercise of Mvsic in hir original honour.—An Hymn to God I leaf, pp. 136, and Table. London, P. Snodham, 1615."

This rather scarce book is usually ascribed to Sir Edwin Sandys. A. G.

"Pulling hard against the stream" (4th S. xi. 215.)—I do not know why this is designated a "Somersetshire song." The words are as follows:

"In the world I've gained my knowledge,
And for it have had to pay,
Though I never went to college,
Yet I've heard the poets say,
Life is like a mighty river,
Rolling on from day to day;
Men are vessels launched upon it,
Sometimes wreck'd and cast away.
Chorus. So then,
Do your best for one another,
Making life a pleasant dream;
Help a worn and weary brother,
Pulling hard against the stream.

"Many a bright good-hearted fellow,
Many a noble-minded man,
Finds himself in shallow water,
Then assist him if you can;
Some succeed at every turning,
Fortune favors ev'ry scheme,
Others, too, tho' more deserving,
Have to pull against the stream.
Chorus. So then, &c.

"If the wind is in your favour,
And you've weather'd ev'ry squall,
Think of those who luckless labour,
Never get fair winds at all;
Working hard, contented, willing,
Struggling thro' life ocean wide,
Not a friend and not a shilling,
Pulling hard against the tide.
Chorus. So then, &c.

"Don't give way to foolish sorrow,
Let this keep you in good cheer,
Brighter days may come to-morrow,
If you try and persevere.
Darkest nights will have a morning,
Tho' the sky be overcast,
Longest lanes must have a turning,
And the tide will turn at last.
Chorus. So then," &c.

EVERARD H. COLEMAN.

71, Brecknock Road.

"OFT HAVE I LISTENED," &c. (4th S. xi. 384.)—These lines will be found in Scott's *Marmion*, canto iii. 9. J. R. B.

"LA VIERGE AUX CANDÉLABRES" (4th S. xi. 178, 222.)—This picture, known also as the *Madonna de' Candelabri*, is a celebrated painting by Raphael, in what is termed the "grand style" of the master. It was long one of the chief attractions of the Ducal Palace at Lucca, and, when the gallery of the duke was sold, was acquired by Mr. H. A. J. Munro, of London, as forming part of whose collection it is mentioned, and its merits discussed, by Dr. Waagen, in his *Art Treasures in England*, vol. ii. p. 32. As it is regarded as a "school-picture," or rather one of that class in which the hand of an assistant or pupil—notably Giulio Romano—is discoverable, it is generally, but improperly, omitted in an enumeration of the Madonnas of Raphael. I hardly think that it is mentioned by Vazari, Lanzi, or Duppa; but some allusion to, or description of it, will be found in the *Legends of the Madonna*, by Mrs. Jameson, 1852, p. 119, in the *Hand-Book of the History of Painting (Italy)*, by Dr. Franz Kugler, 1842, p. 290, and in *Raphael Santi, his Life and Works*, by Alfred, Baron von Wolzogen, 1866, p. 168.

WILLIAM BATES.

Birmingham.

THE SCOTTISH ANCESTORS OF THE EMPRESS EUGÉNIE (4th S. xi. 89, 200, 426.)—In the year 1852-3 I was asked by William Sharpe, Esq., of Hoddam, to endeavour to trace out the connecting link of the Conheath family with the parent stem of the tree of the Kirkpatricks of Closeburn; and Mr. Sharpe gave me all the benefit of his learned brother's papers on the subject. I set to work to do so. I found embedded, feet deep in the soil, the grave-stone of William, last baron of Kirkmichael, Robert of Glenkiln's tombstone, and Thomas of Knocks', all in Garrel Kirkyard. By desire of my friend and relative the late Mrs. Proudfoot of Cragieburn, the then nearest descendant of the Kirkmichael family residing in that district, I had the stones set up, repaired, and painted; and they may be seen there to this day. The last child surviving of William of Conheath—Miss Jane Kirkpatrick of Nithbank by Dumfries—was then residing there; and from her I got a manuscript holograph list, by William Kirkpatrick, of his children born to him by Mary Wilson; and all my other information was equally valid and accurate. Yet DR. RAMAGE doubts! It is the fact that this tree has been compiled since 1853—that DR. RAMAGE resides within ten or twelve miles of this, the county town—that the tree has been reviewed very minutely in the whole of the county newspapers: in many of the newspapers, both in England, Ireland, and Scotland, these reviews of the tree were copied, detailing the descent, and yet we find that, twenty years after the existence of the tree, DR. RAMAGE steps forward to assume, indirectly, its inaccuracy; and then he sends you a step-and-stairs, pen-and-ink drawing, of the descent of the Empress, which, in fact, is the word for word descent, as shown in the tree from Alexander, 1484; he who got the grant of the barony of Kirkmichael for the capture of James, ninth Earl of Douglas, at the battle of Burnswark, 1484.

The 116 years, that DR. RAMAGE says elapsed from the date of the sale to Charteris and George's death, is not extraordinary; for it is said the sale took place about 1622, and George was an old man when he died; and Robert, the second son, was also an old man when he died.

J. CAMPBELL GRACIE.

Dumfries.

"NEVER LOOK 'A GIFT HORSE," &c. (4th S. xi. 154.)—The quotation of this proverb from St. Jerome (born A.D. 342, died A.D. 420), which MR. TEW gives, is the earliest trace of the idea that I

have seen under this precise form, but it appears in the following proverb of the Greek Paræmiographists:—

Δῶρον δ' ὅτι δῷ τις, ἐπαίνει, "Whatever gift any one gives, praise." Among Latin proverbs it appears in this form: Nihil recusandum, quod donatur. The thoughtful, however, went a step further, and looked to the intention of the giver and not to the value of the gift. This is the feeling of Virgil (*Æn.* ii. 49) in the well-known expression:—

"Timeo Danaos et dona ferentes."

and of Seneca (*Thyest.* Act iii. 416):—

"Quum quod datur spectabis, et dantem aspice."

while Ovid (*Heroid.* xvii. 71) thinks also we ought to look at something more than the gift and consider the donor:—

"Sic acceptissima semper
Munera sunt, auctor quæ pretiosa facit."

It was the monks, probably, of the Middle Ages who thought that all was fish that came to their net, and who accepted anything that was presented to them, without caring to examine too curiously into the character of the gift. There is an old monkish rhyme that says:—

"Si quis det mannos, ne quære in dentibus annos."

The proverb got into the mouths of the French peasant at an early period, as we find it used in the thirteenth century:—

"Cheval donné ne doit-on en dens regarder."

The Germans say—

"Geschenchten Gaul sieht man nicht ins Maul."

And I have little doubt that both the Italians and Spaniards have the proverb. Perhaps some of your correspondents can supply them.

C. T. Ramage.

John Abernethy, F.R.S. (4th S. xi. 345, 390.)—The register of his baptism at St. Stephen's Church is as follows:—

"1765.
Abernethy { John, son of John and Elizabeth, April 24."

Of Scottish origin, his ancestors were for at least three generations settled in the north of Ireland. His great-grandfather, the Rev. John Abernethy, Presbyterian Minister at Coleraine, was deputed by his brethren, in 1689, to present their congratulatory address to King William III.; his grandfather, Presbyterian Minister of Antrim, and subsequently of Wood Street, Dublin, was eminent as a preacher, and author, among other works, of *Discourses on the Being and Attributes of God*, which have passed through various editions, and are still read and admired. W. W.

Cork.

"Man is born unto trouble," &c. (4th S. xi. 402.)—The version of the LXX is Ἀλλὰ ἄνθρωπος ἐν κόπῳ γεννᾶται, νεοσσοὶ δὲ γυπῶν τὰ ὑψηλὰ πέτονται; and the literal rendering, "But man is born in labour, as the young vultures fly aloft." The passage in the Vulgate, given quite correctly, with the exception of the italics, St. Jerome glosses, "Id est, labor hominem movet, ut ab omnibus vitiis castigatus incedat": that is, Man labours so to become purified from all vice, that he may make progress (*in all virtue*). Just what St. Paul urges (2 Cor. vii. 1), "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The interlineal rendering of *Xantis Pagninus* is, "Quia homo ad laborem natus est, et *filii prunæ* elevabunt volatum"—"sons of flame"; just as Mr. Mathew says, "*Sparks*, literally translated would be." In the margin we have "scintillæ," as a gloss or emendation of "*filii prunæ*."

On what basis Dr. Conquest rests his emendation, I cannot say; he seems anyhow dead at issue with the Hebrew, Greek, and Latin versions. The marginal rendering in our Bible is, "The sons of the burning coal lift up to fly," and seems to me preferable, as giving the exact meaning of *prunæ*.

Edmund Tew, M.A.

Nowell and Noel Families (4th S. v. 199; xi. 217.)—The proof of the identity of Robert Nowell, the testator of 1563, with Robert Nowell, the brother of the Deans of St. Paul and Lichfield, is the will itself on record at Doctors' Commons. In it he mentions his brothers by name. I agree with Mr. Grazebrook, that it is not easy to understand why the visitations should give the pedigree they do, if wrong, but I know no means of explaining away the assertions of the wills.

W. S. Appleton.

Boston, U.S.A.

"Elding" (4th S. xi. 175, 241.)—The following lines are taken from *Specimens of the Yorkshire Dialect*, &c., printed at Otley (London, Dean & Son), without date:—

"Tis to gie notidge, that Joanie Pickersgill yeats yewn to neit, to moarn at moarn, an to moarn at neit, an nea langer as lang as storm hods, cause he can git na mair eldin."

In plain English, the bellman of Ripon gives notice that John P. (the baker) heats his oven tonight, to morrow morning, and to morrow night, and no longer, as long as the snowstorm lasts, because he cannot get any more firewood.

Charles A. Federer.

Burials in Gardens (4th S. viii., ix., x. *passim*; xi. 105.)—The following passages may be interesting. I quote from Gostwick and Harrison's *Outlines of German Literature*:—

"Johann Georg Hamann . . . . . died in 1788, at the House of the Princess Galitzin, near Munster, and was buried in her garden, where a stone was erected to his memory."—P. 232.

"Theodor Körner . . . . . after serving bravely as an

adjutant in Lützow's corps of volunteers, Körner fell mortally wounded, in a skirmish which took place near Gadebusch, August 26, 1813, and he was buried under an oak at Wöbbelin, where there is a monument to his memory."—P. 427.

K. P. D. E.

Shakspeare: Cymbeline, Act I. Sc. 2 (4th S. viii. 123.)—J. A. G., at the above reference, suggested that the true reading of a certain doubtful passage in *Cymbeline*, Act i. scene 2, should be—

"I never do him wrong
But he does buy my injuries: to be friends,
Pays dear for my offences."

This identical reading was suggested by me in a small volume of *Notes and Conjectural Emendations*, published in the beginning of 1870. I do not, however, for a moment suppose that this had anything to do with J. A. G.'s conjecture. I am pleased in believing that he arrived at it quite independently of my work, and, therefore, that I am not alone in my reading of the passage.

After all, it is a matter of very small moment whether A. or B. has the credit of correcting a blunder of Shakspeare's printers, so long as the true reading of Shakspeare's verse is restored—as in this case I believe it to be.

I was on my way to Australia when J. A. G.'s conjecture appeared in your journal, and it is only recently, on my return to England, that I have had the opportunity of reading up the back numbers of my "N. & Q." P. A. Daniel.

Burns's Works (4th S. xi. 116, 161, 309.)—Burns used the word *clootie* twice in his *Address to the Deil*—

"Oh thou! whatever title suit thee,
Auld Hornie, Satan, Nick, or Clootie,"

—from his having hoofs. Chitteldroog is quite correct in saying that *menseless* means graceless. There is an old Scot's saying, "Ye've mair meat nor mense," you have more good feeding than good manners. It is also used in this sense by Sir David Lindsay. J. R. Haig.

Parallel Passages (4th S. x. *passim*; xi. 206.)—The passage from Pope, "Drink deep, or taste not"; that from Montaigne, "Il ne l'en fault pas arrouser, il l'en fault teindre"; and especially the translation of this,—"not merely giving the mind a slight tincture, but a thorough and perfect dye"; —may be collated with an expression used by Adr. Turnebus, in his *Testimonium* on George Buchanan:—

"Neminem existimo in Galliâ paullo humaniorem cui Georgius Buchananus non sit notus: non solum eximius poëta, verum etiam vir omni *liberali eruditione non leviter tinctus, sed penitus imbutus.*"

William Bates.

Birmingham.

"Skimmington" (4th S. xi. 156, 225, 331.)—The only one I ever witnessed was in Bermondsey about thirty years ago. It was to celebrate the infidelity of the wife of an operative tanner. A petticoat was carried in procession, but no effigy; the music was played! The crowd was so great that I could not get near enough to witness the whole of the affair. N.

The Singing Nightingale (4th S. xi. 238, 326, 348.)—In the 1st chapter of Isaak Walton's *Complete Angler*, he through Auceps in his defence of hawking, gives the nightingale song bird as female, thus:—

"But the nightingale, another of my airy creatures, breathes such sweet, loud music out of *her* little instrumental throat, that it might make mankind to think miracles are not ceased."

G. A. Duke.

Miscellaneous.

NOTES ON BOOKS, ETC.

Monographs, Personal and Social. By Lord Houghton. With Portraits. (Murray.)

Among all the brilliant works of Meissonier, none can be said to have more attraction than those single figures, which seem to live and breathe, and which tell a whole history to all who can interpret the language of art. Monographs in literature are like these single, eloquent figures in art; and Lord Houghton, in the skill with which he conveys much in a few words, reminds us of Meissonier, with half-a-dozen inches of canvas full of meaning. Lord Houghton's most agreeable book contains eight monographs, of which one is devoted to a sketch of Lady Ashburton, the other to "The Berrys," where the figures are, of course, doubled. The "portraits of gentlemen" comprise Suleiman Pasha (Colonel Selves), Alexander von Humboldt, Cardinal Wiseman, Landor, Sidney Smith, and Heinrich Heine. Lord Houghton does not paint like Cosway or Angelica Kauffmann. He would not forget the pimple on the Protector's nose. The Landor is forcible, but not lovely. Sidney Smith looks a disreputable sort of person, with his irreverent jokes, even in church; and Lady Ashburton has the air of a fine, clever, and particularly disagreeable person. The most affecting portrait is that of poor Heine, whose body died so long before his wit. One of the best things he ever said, in his last days, has been overlooked by Lord Houghton. One day Heine languidly complained of being stupid. "How can that be?" asked a friend. "It is so," rejoined Heine; "Alexander West has just left me, and we have been exchanging ideas."

The Life of Lloyd, First Lord Kenyon, Lord Chief Justice of England. By the Hon. George T. Kenyon, M.A. (Longmans & Co.)

The late Lord Campbell knew how to make his biographies readable, and he does not seem to have much cared as to their being trustworthy. His caricature of Lord Kenyon is, in the hands of the Chief Justice's descendant, restored to the character of a true portraiture. This "Life" is not only acceptable as a life of the renowned Welsh lawyer, but also as containing sketches of many of his contemporaries, men who have been distinguished within the memory of many now living. Kenyon's life extended from 1733 to 1802. His call to the Bar was in 1761, but well nigh twenty years elapsed before he made his mark, in leading, with Erskine, the defence of Lord George Gordon, in 1780. Within two years he became Attorney-

General, and in 1788 he succeeded Mansfield as Chief Justice of the King's Bench, and was created a peer. Mr. Kenyon allows that, though a fair Latin scholar, the Chief Justice was not always happy in his quotations. He showed, however, a most happy taste in the lines which he prefixed to the "rental" of the fine estate of which he became possessed:—

"Neque majorem feci ratione malâ rem,
Nec sum facturus vitio culpâve minorem."

This "Life" will be welcome to general readers as well as to law students. To the former, it will afford amusement; to the latter, a cheering proof that hope deferred is no warrant for despair.

The Personal Life of George Grote. Compiled from Family Documents, Private Memoranda, and Original Letters to and from various Friends. By Mrs. Grote. (Murray.)

The biography of a husband by his wife may seem more than ordinarily exposed to the remark that love of the subject blinds the biographer. Mrs. Grote writes, however, with the utmost candour, and her narrative, sober history as it is, has much of the charm of romance. It shows how much a man may do, if he only well regulates his time. With unceasing business calls, Mr. Grote found leisure for politics and history, and he may be said to have written his great work, *The History of Greece*, out of an ardent desire to know more perfectly the history itself. Mr. Grote was one of the noblest in the noble army of workers; and his widow may be congratulated on having raised this permanent monument to his memory, showing, as it does, that the truest monument to such a husband is in the bosom of her who loved him best.

The Felon Sowe of Rokeby and the Freeres of Richmond. Edited by James Henry Dixon, LL.D., &c. (F. Pitman.)

A reprint of this metrical romance having long been a desideratum, Dr. Dixon has taken the matter in hand, and rendered his neat little edition complete by furnishing it with an introduction and notes. It appears that till now the *Felon Sowe* (with one exception) could only be found in volumes where it is incorrectly given, and coupled with matter having no relation to it.

Lambeth Palace Library.—The grant for binding purposes, recently made by the Ecclesiastical Commissioners, is being expended on the thorough repair of the books and MSS. The valuable series of the Gibson, Carew, and Lambeth papers is now in serviceable condition, and the large collection of theological, political, and historical tracts is under repair. Students and historical scholars should remember that the Library is open every Monday, Wednesday, and Friday, from 10 a.m. to 3 p.m., and that the regulations for making extracts, or copying illuminated MSS., laid down by the Archbishop of Canterbury are as liberal as could be permitted.

BOOKS AND ODD VOLUMES
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Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

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Notices to Correspondents.

Regis.—*The line quoted refers to the Vavasours of Hazlewood, near Bramham, Yorkshire: "They never married an heir, nor buried their wives." It is in Fuller; but it is not now applicable. The late Sir Edward Vavasour married and buried Marcia Lane Fox. Except during a few years,* temp. *Henry III., Hazlewood has been in the possession of the Vavasours since the Conquest. In the reign above named it is said to have been pledged to the Jews for* 352*l.*

Nephrite *could be best answered by any intelligent dealer in French novels.*

H. T. E. *is asked to send his Query in more legible writing.*

X. Y. Z.—*Not published. The edition was printed for private circulation.*

A Law Student (Dublin) *is quite correct in his surmise. The word belongs to American slang, and implies "bombastical."*

Lord Minshull of Minshull.—*In our next number.*

Y. S. M.—*The dates are so manifestly wrong, that we cannot insert your paper as it now stands.*

H. A. F. (Arthur's).—*According to Bohn's* Handbook of Proverbs *it is a Spanish proverb: "He is handsome that handsome doth."*

Edax rerum.—*You had better apply to Mr. Zaensdorff, Brydges Street, Covent Garden, on the subject.*

E. W. L. D. (Bath).—*Next week.*

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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